Mr. *Parkhurſt*,

I Order you to Print this Sermon, Preached before me by Mr. *Warner*, the laſt of *September*.

Grocers-Hall,
Octob. 2. 1688.

John Eyles Mayor.

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דרך לשלום שלום בצוק העתים

OR THE

Sureſt Way to the Safeſt Peace, in Troublous Times:

Delivered in a

SERMON,

Preached before

The Right Honourable

Sr. John Eyles, Kt.

Then Lord Mayor of the

City of London,

On *SEPTEMBER* 30. 1688.

By *JAMES WARNER*, a Proteſtant.

LONDON:

Printed for *Thomas Parkhurſt*, at the Sign of the *Three Crowns* and *Bible* in *Cheapſide*, near *Mercers*-Chappel. 1688.

TO THE

Right HONOURABLE

Sr. John Eyles, Kt.

Lord Mayor of the City of

LONDON.

My Lord,

I Here present Your Lordship with the Sermon, which I Preached before You, being Requested by Your Lordship to Print the same.

And that I might choose the most suitable Subject that I could, in so short a time allowed me; I considered the great Consternation and Amasement that is fallen upon all People, at the Appearance of the sore Trou-

bles and Impending Judgments that seem near approaching, and are taking hold of us.

I knew all would be for avoiding of them, because 'tis natural to us to shun whatever we apprehend may do us hurt.

But herein, I saw, would be our Misery, That we should be too prone to struggle against God, as the Prophet saith *Israel* did, Isa. 51. 20. *Like a wild Bull in a Net:* The more we strive to avoid Trouble, the more we are encompassed with it, until we repent: This has been a practise fatal to all ages. The *Israelites*, when besieged, repaired the Breach when made by the Enemy, but looked not to the Maker of it, the Lord of Hosts, *Isa.* 22. 8, 9, 10, 11. who was the Hand that moved those Instruments of Trouble. Instances of this indiscreet acting we have given of *Ahaz* and others; and indeed the Scripture History abounds with many of them; for upon surprising trouble we start from dangers approaching, faster oft-times than the well-informed Judgment can move: From hence arise the many Rash and Precipitate Actions in a night, many whereof are Ridiculous; some fatal to People in their Direful Effects.

Now to inform the Judgments, and Convince the Consciences of all Men in such a Juncture as this present Season is, of these two things.

First, What the Efficient and First Moving Cause of all their Trouble is, which if but removed, the Effect must needs cease. And,

Secondly, What are the Effectual Means, Efficaciously to remove the Cause of our Trouble to all intents and purposes, so as not to hurt us, *hic labor, hoc opus est.*

This is our present and Principal Work and Business; I beseech God to give us all Grace, that we may successfully attend thereunto.

And according to my Ability and Opportunity, I have demonstrated in the following Discourse; these two things among others, in Answer to those before mentioned.

First, That the Reins of all Trouble, and all the Instruments of it, are intirely held in the Hands of the Great and Holy God, who ordereth and disposeth of them for his own Glory, and that they go at his bidding, for the punishing of Evil Doers, and the praise of them that do well. And,

Secondly, That an Unfeigned Repentance, attended with a thorough Reformation, and fer-

vent Supplication for Pardon and Forgiveness, are effectual means for the compleat Removal of all the Troubles we feel, or fear will befall us.

If this be first well done, then we may on good grounds expect a blessing from God on all our Endeavours, and on those prudent and likely Measures, which, as Christians, and as Reasonable Creatures, we may be guided unto as lawful, useful, and necessary Mediums to remove what we seek to avoid.

But if this work of Repentance, Reformation, and Uncessant Seeking of God and his Favour, at whose disposal we stand or fall, be not speedily and resolvedly set about in the strength of the Grace of God, *we are undone*; and all other attempts will prove abortive and fruitless; and all our hopes and expectations from any other Counsels or Designs, will come to nothing.

Nothing less than the Infinite Unaccountable Free and Sovereign Grace of God, can save an Impenitent and Unreformed People; I pray God to Pity, Pardon, Spare and Save this sinful City and Nation, for his own Name and Glory sake, and for his Word and Promise sake, that the set time to favour *Sion* may now come,

and then we ſhall certainly be delivered, *Pſal.* 102. 13, 14, 15.

But ſure I am, nothing elſe can help us, without Repentance, *Luke* 13. 3.

And if God ſhould for his own Name ſake ſave us, as he did *Iſrael*; yet the Impenitent and Unreformed are not like to be the better for it, unleſs the goodneſs of God lead them to Repentance by it, *Rom.* 2. 4. and to fear him for it, Jer. 33. 9. Hoſ. 3. 5. *For there is no peace to the wicked, ſaith the Lord; and when he ſaveth the Righteous out of Trouble, then he bringeth the wicked in their ſtead,* 2 Pet. 2. 9. When the one rejoyce, the other ſhall mourn, *Iſa.* 65. 13. So that we muſt repent and reform firſt or laſt; we ought to begin, 'tis beſt ſo to do, God grant we may accordingly.

And to prevail on this City and Nation to Conſider their ways, to Repent and Reform, and and ſeek the Favour of God alone, is the deſign and endeavour of this Undertaking, and the Purport and Intent of the following Diſcourſe.

And therefore it is dreſſed in a plain and homely ſtile, to reach the meaneſt capacity, not to pleaſe the over-curious and nice Palates of too dainty Hearers, but to reach the Heart, Inform

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the Judgment, and convince the Conscience, as most suitable to such a subject, rather than to humour the fancy.

In a Storm none desires the Pilot to give his directions in a gilded Oration, but to tell quickly, and speak plainly, what is most necessary to be done: And what *Ovid* saith of his Book *de Tristibus*,

Vade sed incultus, qualem decet exsulis esse,
Infelix habitum, temporis hujus habe.

The same may be said of the present Season: Nor indeed would the time allotted me, admit; it being so very short, that constrained me to thrust it forth coarser than I desire to present the Publick withall.

I shall not further detain you Lordships, but with a Tender of my Thankful Acknowledgment of your former Favours to me, which though I cannot requite, yet do not forget.

And also, humbly to manifest my Grateful Sence of the kind Acceptance my poor Labours found with your Worthy Brethren the Aldermen, who were pleased to vouchsafe the hearing the following Discourse. And,

Lastly,

Laſtly, To expreſs my joy at the News of the Reſtauration of the Rights and Priviledges of the City; things which I have publickly expreſſed the high value I had for them formerly to my coſt, which I do not repent of; it being the Duty of an Engliſh Man, and a Chriſtian, on all occaſions to own and eſteem them: And I am ſatisfied your Lordſhip doth ſo, as well as any other perſon.

I pray God give this City and Nation Repentance and Reformation, and then we may hope for a Bleſſing on all Endeavours for its welfare; which that God of his Infinite Mercy will yet be pleaſed to afford them, is, and ſhall be the Prayers of,

Your Lordſhips

Moſt Humble Servant,

James Warner.

Lastly, To express my joy at the News of the Restauration of the Rights and Privileges of the City; things which I have publickly expressed the high value I had for them formerly to my cost, which I do not repent of; it being the Duty of an English Man, and a Christian, on all occasions to own and esteem them: And I am satisfied your Lordship doth so, as well as any other person.

I pray God give this City and Nation Repentance and Reformation, and then we may hope for a Blessing on all Endeavours for its welfare; which that God of his infinite Mercy will yet be pleased to afford them, is, and shall be the Prayers of,

Your Lordships

Most Humble Servant,

James Warner.

Job 34. ver. 29.

When he giveth quietneſs, who then can make trouble? And when he hideth his Face, who then can behold him? Whether it be done againſt a Nation, or againſt a Man only.

THIS Chapter containeth the Second Diſcourſe of *Elihu* with *Job*, beginning at the firſt *verſe*, *Furthermore Elihu anſwered*, &c. wherein he reproveth him for ſaying, firſt, *That God had took away his Judgment*; verſe 5. and Secondly, *That it profiteth a man nothing, that he ſhould delight himſelf with God*, verſe 9. In Anſwer whereunto he ſaith, verſe 10. *Far be it from God, that he ſhould do wickedneſs; and from the Almighty, that he ſhould commit iniquity*: For ſaith he, verſe 11. *The work of a man ſhall he render unto him, and cauſe every man to find according to his ways*: Yea, verſe 12. *Surely God will not do wickedneſs, nor will the Almighty pervert Judgment*; for it is below him ſo to do, and he is the Supream Judge of the whole World. Verſe 13. *Who hath given him a charge over the Earth? Or who hath diſpoſed the whole World?* Verſe 14, 15.

These words are part of Elihu's Lecture [illegible] with Job. They are generally expressed

If he set his heart upon man, and if he gather unto himself his Spirit, all Flesh shall perish together, and man shall turn again to dust. Again, he sheweth wherefore he will not pervert Judgment; First, Because he is impartial, is no respecter of persons: This he not onsy affirmeth of him, but giveth instances of his sore and suddain Judgments on many mighty men for their sins. *Secondly*, Because he is Omnipresent, Omniscient, and no Cause or Person can be hid from him. Verse 19, 20, 21. *He accepteth not the Persons of Princes, nor regardeth the Rich more than the Poor, for they all are the work of his hands. In a moment shall they die, and the mighty be taken away without hand. For his Eyes are upon the ways of man, and he seeth all his goings.* Verse 22. *There is no darkness nor shadow of Death, where the workers of iniquity may hide themselves.* Verse 24. *He shall break in pieces mighty men without number, and set others in their stead.* Verse 25, 26, 27, 28. *He striketh them as wicked men, in the open sight of others; because they turned back from him, and would not consider any of his ways: So that they cause the cry of the Poor to come unto him, and he heareth the cry of the afflicted.* Thus far he proves that God doth not take away any mans Judgment; and this he further demonstrates in the next verse, which containeth the Words of our Text, and doth therein assume likewise the proof of the second point which he had undertaken to Answer *Job* in, *viz.* That there is profit in delighting in God, because he holdeth the distribution both of all Tranquility, and all Trouble in his own hands, to dispose of it unto men as he is pleased or displeased with them, and their ways, as our Text declares; and therefore all men may expect Right Judgment from him, and great profit by delighting in him. The

words

words in the Original are thus expreſſed, *umi* יַשְׁקִט וּמִי *ve hu Faſhkit umi jarſhjah*, &c. the word *jaſhkit* from שָׁקַט he was quiet, hath relation here to outward tranquility and peace, which being put in oppoſition to יַרְשִׁיעַ, determineth the ſenſe of that word which ſignifies either wickedneſs, or to condemn for it; in other places, to refer to trouble here in this, and is ſo tranſlated in this place; and they may be thus read, *When he*, (viz. *God*) *cauſeth Quiet, who then can cauſe Trouble*, &c.

The Text compriſeth a double Queſtion, which have a double Reference.

The firſt Queſtion is, this, *When he cauſeth Quiet, who then can cauſe Trouble?*

The Second is this, *And when he hideth his Face, who then can behold him?* And both of them being Affirmative, imply an Univerſal Negation.

Who can cauſe Trouble? Is as much as if he ſhould ſay, None can.

And the other Queſtion, *Who can behold him?* Is as much as to ſay, None can behold him.

The Reference likewiſe is twofold, *viz.* whether it be done, 1ſt. *Againſt a Nation*: or 2ly. *A Man only*. A Nation is not too great for his Care, *Unto whom all Nations are but as the ſmall duſt of the Ballance*, Iſai. 40. 15. Nor is a Man only too ſmall for his Providence, *Who numbreth all the Hairs of our Heads, without whoſe will a Sparrow falleth not to the ground*, Matt. 10. 29, 30.

From the two Queſtions in our Text, as thus explained, ariſe theſe two Propoſitions.

Firſt, That when, and where God giveth Quiet, then, and there none can cauſe Trouble.

Secondly, That *When God hideth his Face, then none can behold him.* The explication of the Nature and Manner of Gods hiding his Face, ſhall be attended unto in its proper place.

Firſt, Then, When God giveth Quietneſs, then none can cauſe Trouble.

We have here, 1ſt. Something Implied: 2ly. The Propoſition Expreſſed.

1. There is implied in the firſt Queſtion, *viz. When God cauſeth quietneſs, who then can cauſe trouble?* That all other quiet, beſides that only which God giveth, may, and ſhall be diſturbed; this the Context gives a relation of, to wit, of Great and Mighty Men, whoſe quiet was turned into great and ſuddain trouble by the Lord for their ſins: So that it is the peculiar Mark and Property of the Quiet which God giveth, that none can remove it; and therefore when God is removing our Quiet, 'tis high time for us to ſearch our hearts and ways, to examine our quiet, to ſee whether it be of God or no; and 'tis much to be feared, that we, who are ſinners, have offended God, when we ſee him who delighteth in Mercy, and waiteth to be Gracious, coming forth in the way of his Judgments, to do his ſtrange work; for he is no reſpecter of Perſons; but ſaith of his People, *You only have I known of all People that dwell upon the face of the Earth; therefore I will puniſh you for all your ſins.*

Now that we may the better ſee the Excellency of the Quiet God gives in the peculiar ſtability thereof, as proper only unto it, we muſt firſt demonſtrate the Inſtability of all other Peace or Quiet that is not of God, and how ſuddainly it is removed by the Lord, in his diſpleaſure. Inſtances hereof are many, our Lord tells us, *That in the days of* Noah, *they were eating, drinking,*

ing, &c. *till the day that* Noah *entred into the Ark, and knew not until the Flood came, and took them all away; so shall also the coming of the Son of Man be*, Matt. 24. 37, 38, 39 Therefore bids them take heed of surfeiting, &c. *Least that day overtake them unawares, for as a Snare shall it come on all them that dwell on the face of the whole Earth*, Luke 21. 34, 35, 36, &c. *And as it was in the days of* Lot, *they did eat, and drink, and plant*, &c. *but the same day that* Lot *went out of* Sodom, *it rained Fire and Brimstone from Heaven, even thus shall it be in the day when the Son of Man is Revealed*, Luke 17. 28, 29, 30.

Such peace and carnal security is but a Fools Paradise, a preludium to War, and doth but help to aggravate our Misery, by reason of the surprize of suddain trouble coming upon great quiet.

And to demonstrate further the uncertainty of all other Peace, besides that which God giveth, we must consider the uncertainty and unconstancy of the Instruments of it; and also that it is but a partial Peace; while we avoid one trouble, we fall into many.

1st. The uncertainty of the Instruments of it, all men are mortal, and when they die, all that depends upon them falleth to the ground; their Love and their Hatred, and all their Thoughts perish with them; *Therefore cease ye from man whose breath is in his Nostrils, for wherein is he to be accounted of*, Isai. 2. 22, *ult.*

2ly. As mans being, and abode here is uncertain, so is his Mind while he is here: First, The Intentions and Mind of Man, only God who searcheth the hearts knoweth; and truth is Gods property, not mans, Rom. 3. & 4. *Let God be true, and every man a liar*; we are bound to be true, but he only to be trusted and depended upon with all the heart.

3ly.

3ly. Alſo when mens Intentions, which God only knoweth, are right for us, yet foraſmuch as that they are moved by various Principles of Self-intereſt, *&c.* as the apprehenſions of Intereſt doth vary, ſo doth our Intentions and Affections, as the Wind; and this is one great piece of Humane Frailty.

4ly. As the Uncertainty and Unconſtancy of the Inſtruments, ſo likewiſe the defective ſhortneſs of the Peace its ſelf doth diſcover its uncertainty; when to avoid one trouble we fall into a greater, as was ſeen in the caſe of *Ahaz*, 2 Kings 16. 7. compared with 2 Chron. 28. from 1, to 20, &c. *The Kings of* Syria *and* Iſrael *came againſt him, the King of* Iſrael *ſlew* 120000 *in one day, and took* 200000 *Women and Children captive:* Upon this diſaſter he ſends much Gold, *&c.* which he could ill ſpare, to the King of *Aſſyria*, and he came, but *diſtreſſed, and ſtrengthned him not.* Thus when under Gods diſpleaſure we fly from the Lyon, and fall into the Paw of the Bear, ſuch Quiet ſaith, *Safety, is not in me.*

So that it appears plainly, that all quietneſs is uncertain, except that only which God cauſeth.

Hence we may infer, that it is our Great and Important Duty to look well to the quiet on which we lean, and not deceive our own Souls, by ſinful truſting in Creatures, Jer. 17 5. *Thus ſaith the Lord, Curſed be the man that truſteth in man, and maketh Fleſh his Arm, and whoſe heart departeth from the Lord.* And having diſcovered the Uncertainty that is in Creatures, we are led thereby to ſeek for it only in God, where alone it is to be found; and this leads to that which is expreſſed in the firſt Propoſition, which is, *That when God cauſeth Quietneſs, none can cauſe Trouble.*

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In the orderly Profecution of which Propoſition, we are to conſider,

Firſt, The Subject, Gods giving Quietneſs.

Secondly, The Predicate, that then none can cauſe Trouble.

Firſt, The Subject concerning the Quietneſs which God giveth, we are to conſider three things:

1. The Qualifications of the Subjects of it, the People whom God doth favour with this Quietneſs.

2. The manner of giving of it, and the Inſtruments of it.

3. The Nature and Properties of the Quiet which is the Gift of God.

1. Then for the Qualifications of the People that are the Subjects of this Quiet, they are theſe among others, which do in eſpecial manner concern us to Examin our ſelves, whether we are endowed with them or not: As *Firſt*,

When paſt trouble hath been ſo Sanctifyed to us, as that we have been humbled before the Lord in the ſight of our Sins; all the world doth know, that God hath had a Controverſie with his People, and they know likewiſe, that we have deſerved it at his hands all men have ſeen our Covetouſneſs, Lukewarmneſs, Indifferency in the things of God, Formality, *&c.* And 'tis fit they ſhould ſee our Humiliation and Repentance, *for unleſs ye Repent, ye ſhall likewiſe Periſh*; Luke 13.

Now where a People have been Humbled under their Afflictions, the Peace then which they enjoy, is the effect of Gods Promiſe, and therefore a mark of his Favour, *Levit.* 26. v. 40, 41, 42, 43. *If they ſhall confeſs their Iniquity*, &c. *v.* 41. *If then their Uncircumciſed hearts be Humbled, and they then accept of the Puniſhment of their Iniquity. v.* 42. *Then will I Remember*

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my Covenant with Abraham, *&c. and I will remember the Land.* But it is greatly to be lamented, that there is no appearance of this Repentance and Humiliation to be seen publickly amongst us, as the matter calls for, because *He that being often Reproved, hardeneth his Neck, shall suddenly be destroyed, and that without Remedy*, Prov. 29. 1. as shall be more demonstrated in its proper place. again

2. As Quiet is promised to Repentance, so likewise to fervent Prayer for it, and this he requires of us, if we would have it in his way. *Ezek.* 36. 37. *Thus saith the Lord God, I will yet for this be enquired of by the House of* Israel *to do it for them.* He hath declared himself to be a God hearing Prayer, and according unto this duty, *Solomon* (1 King 8. 33.) saith, *When thy People* Israel *be smitten down before the Enemy, because they have Sinned against thee, and shall turn again to thee and confess thy name, and Pray and make Supplication unto thee in this House: Then hear thou in Heaven, and forgive, and bring them again unto the Land which thou gavest unto their Fathers.* This the Lord promised to do accordingly; now when our Quiet is come in answer to Fervent Prayer, 'tis a sign 'tis God's Gift, so saith *Hannah*, 1 Sam. 1. 27. *For this Child I Prayed, and the Lord hath given me my Petition*, &c. But where is the Spirit of Prayer? Nothing of this kind hath been visible amongst us, which is greatly to be lamented; we are not like to have quiet from God, until from a sence of the value and worth of it, we go to him alone for it; nor are we likely to use it for him, when we do not seek it from him: *Hannah* saith, *The Lord hath given me my Petition, therefore I have lent him to the Lord*: Which leads to the third Qualification.

Thirdly, Another Qalification of the People whose

Peace

Peace God is the Author of, is this, That they do thankfully Use, and diligently Improve the mercy vouchsafed to them in the Quiet they enjoy. This God designs it for, and requires and expects a due Improvment of Mercies at our hands, as a suitable and proper expression of gratitude unto him. When God sent *Moses* to *Pharoah*, King of *Egypt*, to send *Israel* forth, it was always for this work, to serve him. God saith, *Exod.* 3. 12. *This shall be a token unto thee that I have sent thee, when thou hast brought forth the People out of Egypt, ye shall serve God in this Mountain.* This was his errand, *verse* 18. *Let us go that we may Sacrifice to the Lord our God.* Exod. 4. 23. God saith, *Let my son go that he may serve me*; and at all times when *Moses* goeth to *Pharoah* this was his business; as *Chap.* 5. 1, 2, 3, &c. *Chap.* 7. 16. *Chap.* 8. 1, 8, 20, 25, 26, 27, 28. *Chap.* 9. 1, 13. *Chap.* 10. 3, 7, 8, 9, 10, 11, 24, 25, 26. *Cap.* 12. 31, &c. So when God gave the Law, *Exod.* 20. (he saith) *Hear O Israel, I am the Lord that brought thee out of the House of Servants, thou shalt have no other Gods before me*, &c. He makes the Deliverance which he had wrought, the Motive to their Obedience. *Solomon's* Rest, 1 *King.* 5. 4. was that he might build the Temple. We are Delivered by *Christ*, that we might serve *God*; *Luke* 1. 74, 75. *That he would grant unto us, that we being delivered out of the hands of our Enemies, might serve him without fear, in holiness and righteousness*, &c. In nothing more doth the Holiness of God appear against Sin, then in the way of our Deliverance and Redemption; by his pouring forth his Wrath to the uttermost on his only begotten Son, when made a Propitiation for us; and therefore requires that every one that nameth the name of *Christ*, do depart from Iniquity; and this improvement of the Qui-

et which God giveth, we have an instance of *Acts* 9 31. *Then had the Churches Rest throughout all Judea and Galilee and Samaria, and were Edifyed, and walking in the fear of the Lord, and comfort of the Holy Ghost were multiplyed.* So that this God designeth the Quiet for, which he giveth, that it may be thus used; and when it is so Improved, it is a sign that it was given of God; for such have a right to it. But it is too apparent, that we have not duly Improved the Liberty we have Enjoyed, and have cause to fear and suspect our selves, that we have not the Qualifications of a People to whom God's Quiet is given, in a way of Promise; but are obliged to seek after them as we value the Quiet which God giveth.

Secondly, The Second thing we are to Enquire into about the Subject of this Quiet, is the manner of its being Produced, which is of God. and

1*st*. It is by his Own Presence in and with a People: (*Exod.* 33. 14.) God saith, *My Presence shall go with thee, and I will give thee Rest.* So it is said in *Joshuah*, God gave them Rest which was by his Presence among them, Fighting for them, Guiding of them, *&c.* And this Presence of God with a People, is the greatest Dignity and Benefit a People can Enjoy.

The Beatyfical Vision consists in being ever with the Lord in his Presence: *God* saith, *the Nations shall say, What People is there like to this Nation, that hath God so nigh to them as the Lord is in all you call upon him for*, Deut. 4. 6, 7.

Again, The Lord doth often give Quiet by mean and contemptable means, as by *Gideon*, *Jeptath*, *Samuel* &c. that the Power of *God* may appear thereby, when *out of the Mouths of Babes he ordaineth Strength*; yet always by Righteous Ways, for He is a Holy

God

God; he is Almighty, therefore needs no base means; Infinitely Holy, therefore abhors all Unjust Wayes; some he excludes from his Service. Again,

Thirdly, The Peace which *God* giveth, may be seen by a view of its Nature and Properties, as

1. *Ist.* 'Tis Noble, Liberal, Free and Full, and in all respects a *none such*, James 1. 5. *If any of you lack Wisdom, let him ask of God, that giveth to all men Liberally and upbraideth not.* 'Tis Liberally Free and Noble, no Base Conditions, but is upon honourable terms: *And upbraideth not*; doth not twit them of it, as some oft Repeat one Favour; but he giveth Innumerable that pass by us unthought of. *Prov.* 10. 22. *The Blessing of the Lord it maketh Rich, and he addeth no Sorrow with it, and Peace is his Blessing.* Psalm. 29. 11. *He will Bless his People with Peace.* So that 'tis Unmixed, more Pure and Universal then other Quiet; 'tis Peace round about on every side, as *Solomon* saith, 1 *King* 5. 4. *The Lord hath given me rest on every side, there is neither Adversary, nor Evil Occurrent.* And thus it continued till he left *God*, and so then he raised him an Adversary: So in *Joshua*'s time, there was not a man left to stand against them, but when they turned to *Idolatry*, the Book of *Judges* gives a large account of the Lords Selling them into the hands of their Enemies, *Judg* 2. 12. 13. 14. However till they Sinned, they had a compleat quiet. So of the Deliverance by *Moses*, Exod. 10. 26. *Our Cattle also shall go with us, there shall not an hoof be left behind*; the like to *David*, 2 Sam. 7. 1. To *Israel*, Josh. 21. 44. To *Asa*. 2 Chron. 14. 6. 7. Peace on every side, as he maketh Sinners a Magor Misabib, a Terror round about; so he giveth Peace round about, is a wall of Fire round about, for Defence to them whose quiet he gives.

Lastly, 'Tis durable, none can remove it, but he that gave it; as it was in *Joshua*'s time, till God sent them trouble for their sins, none could trouble them: And this leads us to the Predicate of the first Question, to wit, *That none can cause Trouble.*

First, Wherein none can cause Trouble, is evident, to wit, in that kind, that the quiet is of, *When God giveth Quiet from War, none can raise War till he sendeth it:* And therefore, 2ly. We shall enquire, Wherefore none can cause trouble to such whom God giveth quiet unto; and this is for two Reasons.

First, Because all trouble is God's Creature, he is the Author of it, but not of Sin, for he is holy: When the Creation was finished, all things were good, and there was no trouble till Sin entred, then death entred by sin; *in the day thou eatest*, &c. *thou shalt die*: And when *Cain* slew his Brother, the Ground was cursed for his sake: When the World sinned, the Flood overflowed it; and though God hath promised he will not again drown the World, and given his Bow in the Cloud for a Sign of his Covenant; yet he is the same Holy Sin-Avenging God that ever he was. So when *Sodom* sinned through Pride, Idleness, and Fulness of Bread, which is too visibly our Frame, *then Fire came from Heaven, and destroyed them*; So that God hath the Distribution and Ordering of it in his own hands; and 'tis Infinite Wisdom so to do, whereby godliness hath the Promise of this Life, as well as that to come, and Sinners a Punishment here, that they may know there is a Judgment.

Now this disposal of trouble God hath assumed to himself, Isa. 45. 7. *I Form Light, I Create Darkness; I make Peace, I Create Evil* (viz.) *of trouble; I the Lord do all these things.* Job 5. 6. *Although Affliction cometh*

not

not forth of the dust, neither doth Trouble spring out of the ground, &c. Amos 3. 6. *Shall there be evil in a City, and the Lord hath not done it?* So that God ordereth trouble by his own hand; and therefore where *he giveth Quiet, none can cause Trouble,* because none hath the disposal of it but himself. Again,

Secondly, As he hath all trouble it self in his own hands; so he hath all the Instruments of Trouble at his own ordering; nothing can move without him, without his Power and Permission. All Instruments of Trouble may be reduced to these Heads, either, 1st. Persons; or, 2ly. Things.

1st. Persons, and these are either, 1st. Evil Angels. 2ly. Evil Men.

First, Evil Angels; Satan is called, ὁ ἐχθρὸς, *the Enemy*; Ἀπολλύων and Ἀβαδδών, *the Destroyer, who goeth about as a Roaring Lyon, seeking whom he may devour.* 1 Pet. 5. 8.

Now the Malice and Motion of Satan to hurt us, is under the Special Restraint of God; hence it is said in *Job,* Satan saith, *Thou hast set an Hedge about him,* Job 1. 10. And in seducing *Ahab* to go to *Ramoth Gilead,* the Evil Spirit doth first get leave to seduce him, 1 *Kings* 22. 22, 23. The Devils could not enter into the herd of Swine, until that Christ gave them leave so to do, *Mat.* 8. 31, 32. Christ saith unto *Peter, Simon, Satan hath desired to have thee, that he might winnow thee as Wheat, but I have prayed for thee, that thy Faith fail not,* Luk. 22. 31.

And that God ordereth these things, doth further appear, if we consider what God permits Satan to Assault us for; if we are Proud, to Humble us; if Secure, to Awaken us to Prayer and Watchings; he is Conquered by Christ, and *reserved in Chains to*

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the Judgment of the Great Day, Jude 6.

Now if God ſpeak Peace, Satan cannot cauſe trouble; becauſe much of the trouble he is permitted to cauſe, is upon God's Controverſie with us; for God *will not ſuffer us to be tempted above that we are able, but will with the Temptation alſo make way to eſcape*, 1 Cor. 10. 13. *God knoweth how to deliver the godly out of temptations*, &c. 2 Pet. 2. 9.

And as Satan himſelf cannot hurt us without permiſſion: So 2ly. The worſt of wicked men, thoſe who give themſelves to the Devil, that they may do miſchief, *viz.* Wizards and Witches cannot harm us; as we ſee in the inſtance of *Balaam*, Num. 23. 23. *There is no inchantment againſt* Jacob, *nor Divination againſt* Iſrael: *Balaam* loved the Wages of Unrighteouſneſs, and would have curſed *Iſrael*, but God made him ſay, *I have not beheld Iniquity in* Jacob, *nor ſeen Perverſeneſs in* Iſrael; *the Lord his God is with him, and the ſhout of a King is among them*, Num. 23. 21. This God bids them remember, *what* Balack *King of* Moab *conſulted, and* Balam *anſwered him from* Shittim *unto* Gilgal, *that they might know the righteouſneſs of God*, Mica. 6. 5.

Again, as men are Inſtruments of Trouble, they are ſo, either, 1ſt. By their Heads and Counſels; or, 2ly. By their Hands and Power; or, 3ly. By their Hearts Inclinations and Affections: Now all theſe are ordered and diſpoſed by the Lord, and cannot move againſt him.

Firſt, The Heads and Counſels of Men; it is certain that much of the ſafety of a Nation depends upon the Conſultation for its good; and much of its Trouble depends upon the Conſpiracies of Men for its hurt.

Now

Now *There is no Wisdom, nor Counsel, nor Device against the Lord*, Prov. 21. 30. *He bringeth the Devises of the Heathen to nought; the Counsel of the Lord standeth for ever, the thoughts of his heart to all generations*, Psal. 33. 10, 11. *His Counsel shall stand, and he will do all his pleasure*, Isa. 46. 10. He over-ruleth all the Counsels that are in the World, *and hath brought to nothing the devices of the Crafty*, Job 5. 12.

When *Absalom* rebelled against *David*, and *Achitopel* was with him, who was esteemed an Oracle of God for Counsel; *David* prayeth to God to turn his Counsel back, to defeat it, which he did accordingly answer him in, by the Counterpoise of *Hushi*, 2 *Sam.* 15. 31. *Chap.* 17. 14. So of the Enemies of the Jews, *Neh.* 4. 15. Of the Wicked, *Job* 5. 13. *Chap.* 10. 3. The Heathen, *Psal.* 33. 10. Of *Syria*, *Æphraim*, *Isa.* 7. 5, 7. *Chap.* 8. 10. Of *Egypt*, *Isa.* 19. 3, 11.

Now God hath many ways to bring the Counsels of men to nought, as he did *Hamans* against *Mordecai*, Esther 6. Chap. 7. 9, 10, *ult.* The King of *Syria* against the Prophet *Elisha*, 2 Kings 6. 12, 13, to 20. The Jews against *Paul*, Acts 23. 12, 16. *Jacobs* Sons against *Joseph*, Gen. 37. 20. *Pharaohs* against *Israel*, when he said, *let us deal wisely*, Exod. 1. 10. and that was to destroy them; but he was destroyed thereby: So *Haman*, the Gallows built for *Mordecai*, he first hanselled, *Ester* 7. 9, 10, *ult.* The Pit they dig for others takes their own feet, and they fall therein: So God defeated the Philistines Plot against *Sampson*: *Saul* defeated in his designs again *David*; sometimes by strife, as *Jehosaphats* Enemies, 2 *Chron.* 20. Cross Interests arise, Great Men, who are as wheels in the Work die, and all their Thoughts and Designs perish with them.

So-

Secondly. As their Heads, so their Hands and Power is ordered by the Lord. So that when he giveth Quiet, there's no Hand can cause Trouble; For the Sword is at the disposal of the Lord, Job 5. 12. *He disappointeth the devices of the Crafty, so that their hands cannot find their Enterprise.* Isa. 54. 17, *ult. No weapon that is formed against* Sion *shall prosper, and every tongue that riseth up in Judgment against her, God will condemn.* Psal. 46. 9, 10. *He maketh Wars to cease unto the ends of the Earth; he breaketh the Bow, and cutteth the Spear in sunder, and burns the Chariots with Fire,* and saith, *Be still, and know that I am God;* For 'tis he that bendeth the Bow, the Sword is his Weapon, and goeth at his bidding. Job 19. 29, *ult. Be afraid of the Sword, for wrath bringeth the punishment of the Sword, that ye may know there is a Judgment.* Judg. 5. 8. *They chose new Gods, then was War in the Gates.* Deut. 32. 41. *If I whet my Glittering Sword, and my hand take hold on Judgment.* Isai. 34. 5, 6. *The Sword of the Lord is bathed in Heaven, and it shall come down upon* Idumea, *and the People of his curse to Judgement.* Isa. 66. 16. *By Fire and Sword will the Lord plead with all Flesh, and the slain of the Lord shall be many.* Jer. 12. 12. *The Spoilers are come upon all high places through the Wilderness, for the Sword of the Lord shall devour from one end of the Land, even to the other end of the Land; no Flesh shall have peace.* Jer. 47. 6, 7, *ult. O thou Sword of the Lord, How long will it be ere thou be quiet? Put up thy Self into thy Scabbard, rest and be still. How can it be quiet, seeing the Lord hath givin it a charge against* Ashkelon, *and against the Sea shore? There hath he appointed it.*

So that the Sword is his Servant, he hisseth for the Flie, and the Bee of *Assyria* and *Egypt*; he is *Jeho-*

vah

veh of Hosts, he stirreth up the Spirits, and strengthneth the hands of those that do his Work. Again, When he giveth quiet, then he saith, *Nation shall not lift up Sword against Nation, nor learn war any more*, Isa. 2. 4. And when he will discomfit power, he hath various ways to bring it to pass: He sets the *Philistins* against one another before *Jonathan*, 1 Sam. 14. 20. The *Egyptians* against the *Egyptians*, Isa. 19. 2. *Jehosaphats* Enemies against each other, 2 *Chron.* 20. 27. *Judas* slayeth himself, so doth *Ahitophel*, *Abimelech*, *Saul*, &c. rather than want an Executioner, when God is displeased.

Thirdly. As he hath the Hands, so he hath the Hearts of all in his Hands, *Prov.* 21. 1. *The King's Heart is in the Hand of the Lord; as the Rivers of Water he turneth it whithersoever he will.* Isa. 10. 5, 6, 7, 8, &c. Thus was *Esaus* heart turned to *Jacob*, Gen. 27 41. compared with *Chap.* 33. 4. *Saul* among the Prophets, when he came to destroy *David*, 1 Sam. 19. 20, 21, 22, 23, 24. so Prov. 16. 7. *When a mans ways please God, he maketh his Enemies at Peace with him.*

Fourthly. And as he hath all Persons at his Disposal; so likewise hath he all Things at his Ordering. Job 5. 19, 20, 21, 22, 23. *He shall deliver thee in six troubles, yea in seven there shall no evil touch thee*; verse 20. *In Famine he shall redeem thee from Death; and in War, from the Power of the Sword.* verse 21. *Thou shalt be hid from the scourge of the Tongue; neither shalt thou be afraid of Destruction when it cometh.* Verse 22. *At Destruction and Famine thou shalt laugh; neither shalt thou be afraid of the Beasts of the Earth.* Verse 23. *For thou shalt be in League with the Stones of the Field, and the Beasts of the Field shall be at Peace with thee*, &c. See more *Psal.* 91.

Thus have we demonstrated the truth of the first Proposition, *When he causeth Peace; none can cause Trouble*; because all trouble is ordered by the all-wise disposal of a Holy God, and all the Instruments of it are under his Government, both as to *Persons* or *Things*. The Malice of Satan, and men given up to him; the Craft and Cruelty, the Policy and Power of Wicked Men is over-ruled by the Lord; their Hearts are turned as he pleaseth, and all things are at his Command, and under his Power: So that we may Conclude this first Position, and infer from the Premises, if *When God causeth Quiet, none can cause Trouble*; Then,

First, It's our great concern for our Selves and the Nation, to make Peace with God, in the first place, above all things. Job 22. 21. *Acquaint thy self now with him, and be at Peace, so shall good come unto thee*; and this can only be done by Faith in Jesus Christ, *he that believeth shall be saved*: *'Tis Life Eternal to know thee, the only true God, and Jesus Christ whom thou hast sent*, John 17. 2, 3. *For he will come in Flaming Fire, taking vengeance on all that know not God, and that obey not the Gospel*, 2 Thes. 1. 8. And as Faith in Christ for Justification gives peace with God, so the Grace of God in sanctifying of us, enjoyeth the blessing of Quiet and Peace from God: And this Quiet of God, we may be induced to seek above any thing else, by a view of its Value, and Excellent Properties; 'tis Free, Noble, Holy and Righteous; we need not be ashamed of it, it hath no dishonourable Terms, 'tis full and firm, we may safely lean upon it, though on nothing else. Jer. 17. 7. *Blessed is the man that trusteth in the Lord, and whose hope the Lord is.* Verse 8.

For

For he shall be as a Tree planted by the River of Waters, whose Leaf shall be green, and he shall not cease from yielding Fruit, &c. But be sure try our Peace first, that it be indeed of God; for Jer. 17. 9. *The Heart is deceitful above all things, and desperately wicked, who can know it?* And we are too prone to flatter and deceive our selves, through too much self-love; But God will not be mocked, therefore let us be faithful in searching our ways, as we love our Souls, and their safety; and then we shall find to our Comfort, that *when he causeth Quietness, none can cause Trouble.*

The second Question in the Text is this, *When he hideth his Face, who can behold him?* From whence we take our second General Observation, *That when God hideth his Face, none can behold him:* Wherein we have,

First, The Subject, concerning God's hiding his Face.

Secondly, The Predicate, that then *none can behold him.*

First, The Subject, concerning God's hiding his Face, about which we have these three Enquiries:

First, Into those special Sins and Provocations against God, which do engage him to hide his Face from a People; that where-ever they are found, God doth, or will hide his Face from such a People.

Secondly, The manner of God's hiding his Face from a People. And,

Thirdly, The Nature of it.

First, Then there are these Provocations among many others, which when found among any People, do provoke the Holy God to hide his Face from a People; which being too visible among us, must be reformed, or we shall be destroyed.

The one is this, When a People leave God and turn to Idolatry, let such have Peace from God never so firm, this Sin will provoke God to remove it: So *Joshuah* told Israel, *Josh.* 24. 19, 20. 'He is a Holy God, he is a 'Jealous God; if ye forsake the Lord, and serve 'strange gods, then he will turn and do you hurt, and 'consume you, after that he hath done you good. And the whole Book of *Judges* is but an Historical Relation of God's constant punishing of an Idolatrous People for their Idolatry; as you may see there at large, *Judg.* 2. 12, 13, 14, 15, 16. *&c.* 'The Chil-'dren of *Israel* forsook the Lord, and served other 'Gods; *Baalim* and *Ashtaroth*, &c. and provoked the 'Lord to Anger; and he delivered them into the 'Hands of the Spoilers that spoiled them; and sold 'them into the hands of their Enemies round about: 'So that they could not any longer stand before their 'Enemies: Whithersoever they went, the Hand of 'the Lord was against them for Evil. Judges 5. 8. *They chose New Gods, then was War in the Gates.* And indeed, this God will never bear withal, for he hath said, *I am* Jehovah, *that is my Name; and my Glory will I not give to another, nor my Praise to Graven Images*, Isa. 42. 8. *&* 48. 11.

Secondly, Open Profaneness is a Provocation that will remove God's Favour; *There is no Peace, saith the Lord, to the Wicked*, Isai. 48. *ult.* and chap. 57. *ult.* *God is of purer Eyes than to behold Iniquity*; and hath evidently displayed his Holiness, even in the only way of Redemption it self; which is by nothing less then the precious Blood of Jesus Christ, which he shed to purchase a peculiar People, zealous of good Works; *And without Holiness no Man shall see the Lord*, Heb.

19. 14. Therefore, while the Land hath so great Prophaneness as there is visibly in it, we are in great Danger of those Miseries, that always attends such Impieties.

Thirdly, Apostacy, and Backsliding from God, doth provoke him to hide his Face; if we leave him, he will forsake us: 1 *Chron.* 28. 9. *If thou forsake him, he will cast thee off for ever.* 2 Chron. 15. 2. *If ye forsake him, he will forsake you. If any man draw back*, saith God, *my Soul shall have no Pleasure in him*, Heb. 10. 38, 39. *But we are not of them that draw back unto Perdition*, saith the Apostle. *The Backslider in Heart shall be filled with his own Ways*, Pro. 14. 14 And saith God, *Wo unto you when I depart from you*, Hos. 9. 12. *Now the Just shall live by Faith*, saith the Apostle, *Heb.* 10. 38. which must be by a constant view of God; and therefore, the nature of Unbelief is set forth, by a departing from the living God. Heb. 3. 12. *Take heed Brethren, lest there be in any of you, an evil Heart of Unbelief, in departing from the living God:* And indeed, what Quiet and Peace can we expect, when we leave the God of Peace, the Fountain of all Good? *For every good and perfect Gift, comes from him*, James 1. 17.

Fourthly, Unfruitfulness under the means of Grace; God hath afforded the *Gospel*, *the Ministration of the Word, which is able to save our Souls*, Acts 20. 32. Jam. 1. 21. *and build us up*, *by which we must be judged.* Now, where God is at this cost, he expects Fruit, or will destroy the Unfruitful; so saith the Apostle, *Heb.* 6. 7, 8, 9. *For the Earth which being often watered, bringeth forth Herbs meet for him by whom it is dressed, receiveth Blessing from God: But that which beareth nothing but Briars and Thorns, is rejected, and is nigh unto*

cursing,

curſing, whoſe end is to be burned. The like our Lord Jeſus ſaith of the Barren Tree, *Theſe three years have I come ſeeking Fruit, and finding none; Cut it down, why cumbreth it the Ground?* Luke 13. 7. and by the Parable of the Unfruitful Vineyard: Iſa. 5. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. God diſplayeth the Equity of his Judgments againſt them; He ſaith, *I Planted and Hedged it, and what more could have been done, that I did not do unto it? And yet, when I looked for Grapes, behold it brought forth wild Grapes.* Therefore ſaith he, *I will take away the Hedge thereof, and it ſhall be eaten up; and I will lay it waſte, and it ſhall be trodden under foot.* Now ſaith he, *The Vineyard of the Lord of Hoſts, is the Houſe of* Iſrael, *and the Men of* Judah: And for this he denounceth Deſtruction againſt them. So ſaith our Lord to the Fig-tree that had Leaves only; *Never man gather Fruit on thee more, and it immediately withered,* Mat. 21. 20. So that whereas we have had Liberty and Ordinances, for our Edification, and the promoting of Holineſs, which our Holy Profeſſion calls for; and yet there is no Fruitfulneſs in a growing Holineſs, any ways proportionable to the means of Grace afforded us: We cannot groundedly expect any continuance of Quiet, but ſudden Deſtruction, unleſs a ſpeedy Repentance prevent it, and that it be attended with a due and diligent Improvement of the preſent Opportunities we do yet enjoy, for our Reformation.

Fifthly, An Unreformed People, an impenitent and ſtubborn People that will not hear. Iſai. 9. 13. verſe 12. *The* Syrians *before, and the* Philiſtines *behind, devour* Iſrael *with open Mouth; for all this his Anger is not turned away, but his Hand is ſtretched out ſtill.* Verſe

13.

13. *For the People turneth not unto him that ſmiteth them, neither do they ſeek the Lord of Hoſts; Therefore the Lord will cut off from* Iſrael, *Head and Tail, Branch and Ruſh in one Day.* Here obſerve former Judgments on a People, if they are not followed with Repentance, are then but Warnings of greater Judgments Approaching. Prov. 29 1. *He that being often reproved, hardneth his Neck, ſhall ſuddenly be deſtroyed, and that without Remedy.* 'Tis high time that God's Strokes ſhould ſmite us, when his Word is not heard by us; and when Perſons refuſe to hear, and receive Inſtructions, they are on the Brink of Deſtruction. *Jer.* 6. 8. "Be thou Inſtructed, O *Jeruſalem*, leſt my "Soul depart from thee, leſt I make thee deſolate, "a Land not Inhabited. *Jer.* 44. 4. "I ſent, *ſaith God*, "my Servants the Prophets, ſaying, Do not this "thing which I hate; but they harkned not, where "fore my Fury and mine Anger was poured forth on "the Cities of *Judah* and on *Jeruſalem*, and they were "deſolate, as at this day, *v.* 5, 6, 7, &c. *Gen.* 6. 3. *God ſaith*, "My Spirit ſhall not always ſtrive with "man. And likewiſe before the Captivity of *Judah*, "God ſent his Prophets, (2 *Chron.* 36. 15, 16, 17.) "early to them, becauſe he had compaſſion on them; "but they mocked the Meſſengers of God, and deſpiſed "his Words, and Miſuſed his Prophets, until the "Wrath of the Lord aroſe againſt his People, till there "was no Remedy: therefore he brought upon them, "the King of the *Chaldeans* who ſlew their young "men with the Sword, in the houſe of their Sanctuary, *&c.* So likewiſe *Ezek* 20. 6, 7, *&c.* This Sin is ſet forth by the ſcum that goeth not out of the Pot by boyling, and ſaith, "Wo to the Bloody City, to the Pot

whoſe

" whose Scum is therein, and whose Scum is not gone " out of it.

First, He bids them pour water into the Pot, but when that did not do, to set it on a greater fire, in the Empty Pot, that the Brass might melt it; if less Judgments will not do, greater must ensue unto utter destruction on an Impenitent People: And this sin likewise is too manifest among us: Few regard what they hear to do it, which is for a Lamentation, because remediless Misery attends it, 2 *Chron.* 36. 16.

Thus far we have enquired into those Sins which provoke *God* to hide his Face from a People; and these Provocations are all too plain among us; our first work is to beg of *God* to turn our hearts, and give us Repentance, least Judgments break forth against us without Remedy, *Prov.* 29. 1.

Secondly, As to the manner of *God*'s withdrawing or hiding his Face from a People, it is generally gradual.

1. He is long a going; the long suffering of *God* waited long in the days of *Noah*: God saith, *How shall I give thee up* Ephraim, *and make thee as* Admah, *and set thee as* Zeboim?

2. And long gone when departed; the *Ark* was in the *Philistines* Countrey Twenty Years, 1 *Sam.* 7. 2.

3. 'Tis long in Returning oft; so the Spouse found it.

Now this Gradual hiding of Gods Face is oft Imperceptable to most: *Gray Hairs*, saith God, *are here and there on* Ephraim, (*Hos.* 7. 9.) *and yet he considereth it not*: So that God oft is insensibly gone from us hereby, ere we are aware. But the dismal Effects of of his departure, evidence his being gone: As,

1*st*.

1ſt. He leaveth his Care over them, his Fence about them, and is as a *Waiſfairing man*, *as one that tarryeth but for a night*, Ila. 5. Jer. 14 8.

2ly. Hath no regard to their Prayers, *Jer.* 14 12. *Chap.* 15. 1.

3ly. Refuſeth to give them Counſel, as *Saul* found when he went to the VVitch at *Endor*, 1 Sam. 28. 6, 15. Pſal. 74. 9.

4ly. Gives them up to their own Counſels, *Pſalm* 81. 12.

5ly. Will eaſe himſelf of them, and caſt them out of his Sight, *Iſa.* 1. 24. *Jer.* 15. 1, 2, 3, 4.

6ly. Removes their Enjoyments, *Iſa.* 3. 1, 2, 3, 4, 5. *Ezek.* 19. 11, 14. and the like. Thus far for the manner of God's hiding his Face from a People.

The Third thing, is the Nature of it: And this will be beſt declared under the Conſideration of the Predicate, of this ſecond Propoſition; which is, that *None can behold him*: And herein is Two Parts:

Firſt, Something Implyed.

Secondly, Something Expreſſed.

That which is Implyed in the ſecond Queſtion, *Who can behold him?* Is this, That all others may be beheld, when they hide their Faces: But as is Expreſſed, *He only cannot be beheld, when he hideth His.* And in Order to the Demonſtration of both theſe Propoſitions, Implyed and Expreſſed, we muſt firſt Explain.

Firſt, How God hideth his Face?

Secondly, And wherein none can behold him.

And then prove, *Firſt*, That in thoſe reſpects, men may be beheld, but that God cannot be ſo beheld; and ſhall conclude with a brief Application of the whole.

First then, to enquire wherein, or in what Respects God may be said to hide his Face? And in those respects he cannot be beheld: And these are Three.

First, When God withholdeth the light of his Countenance, the Evidence of his Favour, then none can see his face, or enjoy his favour; and in that respect cannot behold him.

Secondly, When God keepeth his Anger, he may be said, *To hide his Face*; and then none can Attone him; and in that respect cannot behold him.

Thirdly, When God Executeth Judgments in Anger, he may then likewise be said, *To hide his Face*; and then none can bear his Indignation; and so in this respect also, none can behold him.

Nextly, We are to prove, *First*, that which is implyed in the Question, which is, *That when Men hide their Faces, they may be beheld in all the aforesaid respects*: And this is needful to consider, that we may not for fear of Man's Anger, fall under the Wrath of God, when there is no Proportion between them.

First then, in the first Respect, the favour of Man may be obtain'd when it is withdrawn, because the natural Temper and Inclinations of all men, may be known and accommodated, so as effectually to Influence their Love and Delight. The most morose and sowr Tempers, have been, and may be sweetned, though oft difficult to do it without Sin.

Secondly, The most implacable may be Attoned, whom we may, or need Attone: The Devils we neither may, nor need; *Esau* was Attoned to *Jacob*, tho' he had born him deadly Hatred: *David* towards *Nabal*'s House, by *Abigal*; *Naaman* the *Syrian*, by his Servants; *Saul* towards *David*: *A Gift often doth it*, Prov.

Prov. 17. 8. 18. 16. Chap. 21. 14.

Thirdly, The Execution of the uttermoſt humane Anger is tollerable; the Martyrs bore it Triumphantly, becauſe the Heads, Hearts, and Hands of Men and Devils, are in the Hands of that God. *Who will not ſuffer us to be Tempted above what we are able; Who ſtayeth his Rough Wind, in the day of his Eaſt-wind*, Iſai. 27. 8. 1 Cor. 10. 13.

Secondly, Becauſe we are both mortal, the one puts a Period to their Oppreſſing us, *Iſai.* 51. 12. And the other to our Suffering; *Job.* 3. 17.

Now the Inferences and Uſe from what is Implyed, are theſe Two:

The firſt Uſe is this, *If men may be beheld in every Reſpect, and that without the need of ſinning to do it; then let us not ſin to obtain the Favour, or to avoid the Diſpleaſure of Men.*

And Secondly, *Then be not too much Tranſported at their Favour, nor Dejected at their Diſpleaſure.*

But the matter is otherwiſe with us, when we come under God's Diſpleaſure, as is Expreſſed; *When he hideth his Face, none can behold him*, in any of the three aforeſaid Reſpects.

As firſt, When God withdraweth the light of his Countenance, none can obtain it; becauſe it is the free Gift of God which he diſpoſeth of arbitrarily; and that which is ſo, cannot be obtained by humane Power. Rom. 9. 15, 16. *For he ſaith to* Moſes, *I will have Mercy on whom I will have Mercy*, &c. *So then it is not of him that willeth, nor of him that runneth; but of God that ſhoweth Mercy.* We are unworthy the leaſt Mercy, and his Favour is the greateſt; therefore cannot be purchaſed by us who have no Property in any

thing, nor are able to render proportionably to the least Blessing.

Secondly, Because all those conditional Promises of the free favour of *God*, such as these to the *Pure who shall see God*, *the Upright shall behold his Face*, &c. They all lie at an equal Distance from us, as the favour of *God* its self doth: How abominable and filthy is Man, and also perverse and deceitful; *Without Divine Help we can do nothing*, John 15. 5.

Secondly, When God keeps his Anger in his Bosom, then none can attone him by Creature Power, no other than the Eternal Son of God can do this; no Gift can do it; Psal. 49 6, 7, 8, 9. *They that trust in their Wealth, and boast themselves in the multitude of their Riches: none of them can by any means redeem his Brother, nor give to God a Ransom for him (for the redemption of his Soul is precious, and it ceaseth for ever)* &c. 1 Pet. 1. 18. *Ye were not redeemed with corruptible things, as Silver and Gold, but with the precious Blood of Christ, as of a Lamb without blemish.* Job 9. 33. *Neither is there any days-man betwixt us, that might lay his hand upon us both.* 1 Sam. 2. 25. *If one man sin against another, the Judge shall judge him; but if a man sin against the Lord, who shall intreat for him?* So that we may conclude, that *There is but one Mediator between God and man, the Man Christ Jesus*, 1 Tim. 2. 5. who alone is qualified for it, being both God and Man.

Thirdly, God's hiding his Face, is sometimes taken for the execution of his Anger; when he passeth Sentance on the Wicked, he saith, *depart from me.*

Now not to behold him in this respect is, that none *is able to stand before his Indignation*, it is intollerable: Psal. 76. 7. *Thou, even thou art to be feared; and who may*

ſtand in thy ſight, when thou art once angry. Pſal. 90. 11. *Who knoweth the power of thine anger? even according to thy Fear ſo is thy Wrath.* Nahum. 1. 6. *Who can ſtand before his Indignation?* Prov. 18. 14. *A wounded Spirit, who can bear!* Job 6. 2, 3. *Oh that my Grief were weighed, it would be heavier than the Sand of the Sea.* Pſal. 88. 15. *While I ſuffer thy Terrors, I am diſtracted;* It is intollerable, becauſe all ſtrength and ability to bear any burden or difficulty, cometh only from that God, who in judgment withholds it from us, when he cometh forth againſt us. Ezek. 22. 14. *Can thine Heart endure, or can thine Hands be ſtrong in the days that I ſhall deal with thee, ſaith the Lord;* for God hath ſaid it, *that ſtrength belongs unto God,* Pſal. 62. 11. How then can we be able *to ſtand before his Indignation?*

Again, It is Intollerable, becauſe it is Eternal; For God who executeth Anger, ever liveth ſo to do; and alſo continueth us in our being for ever to abide under it. Deut. 32. 39, 40, 41. *I am he, ſaith God, and there is no God with me: I kill and I make alive, neither is there any that can deliver out of my hand; for I lift up my hand to Heaven, and ſay I live for ever:* He ever liveth a Holy Sin-Avenging God, and our *Worm never dieth, nor is the fire ever quenched,* Mark 9. 48. *Then who can dwell with Everlaſting Burnings,* Iſa. 33. 14. So that *'tis a fearful thing to fall into the hands of the Living God; for our God is a Conſuming Fire, even the Lord, to whom vengeance doth belong,* Heb. 10. 30, 31. Chap. 12. 29, *&c.* And this the very Heathen, by the conviction of a Natural Conſcience, have dreadful Apprehenſions of; *my Name ſaith God is dreadful among*

the Heathen, Mal. 1. 11, 14, *ult.* And the Apostle saith, Rom. 2. 15. *Their Consciences Excusing, and Accusing one another.* For Conscience is the Judgment that Reasonable Creatures do make, and cannot but make of their Moral Actions, with respect to the future Judgment of God; for we cannot but know we did not make our selves, and could not be by Accident or Chance, but must have one First Cause, who is God, and then must be accountable unto him alone for our Being, and all we Enjoy; *Every one of us must give account of himself to God*, Rom. 14. 12, Chap. 2. 6. 2 Cor. 5. 10. according to that Rule by which we must be judged, the Word of God: *The Word*, saith Christ, *that I have spoke, the same shall judge you in the last day*, John 12. 48. Which alone by its self-evidencing-power and purity, *Jer.* 23. 28, 29. Manifesteth it self to be of God, a Rule of Obedience to us, *Isa.* 8. 20. And seeing God hath therein appointed Jesus Christ, in whom alone his Favour for ever is to be revealed, *Act.* 4. 12. and set him to be the *Great Master of the House*, Luk. 13. 23, 24, 25, 26, 27. Into whose hands he hath put the Eternal Doom of all mankind; for by him *He will judge the World*, Acts 17. 31. We *must to day hear his voice*, Heb. 3. 7, 15. For when the Door is shut, and the present day of Salvation and Grace; which now by the Gospel is offered us from God, is once over, we are remediless miserable for ever; Luke 13. 23, 24, 25, 26, 27, 28, 29. *There remaineth no more sacrifice for sin, but a certain fearful looking for of Judgment, and fiery Indignation, which shall devour the Adversary*, Heb. 10. 26, 27. Wo unto us when God counts us for his Enemies; in this

this respect also it may well be said, *When he hideth his Face, who can behold him*; None can.

Thus we have fully Demonstrated these two Propositions:

First, *When God causeth Quietness, then none can cause Trouble.*

Secondly, *When God hideth his Face, then none can behold him.*

The Conclusion from the Premises for *Application*, is this.

Then let us not lose the Favour, or Incur the Displeasure of *God*, to obtain the Favour, or to avoid the Displeasure of any, or all the Creatures in the World. Fix this Perswasion in your minds from the Premises, that *God*'s favour is the greatest good; *His Loving Kindness is better than Life*, Psal. 63. 3. Therefore, first to be sought, and most to be valued; *Psal.* 4. 6, 7. and that his Displeasure is most dreadful, and worse than Death, the greatest Disaster that can befall us; *Mat.* 10. 28. and therefore, first to be avoided and most to be shunned.

And I shall conclude this Exercise, with this Exhortation:

First, That we seek *God* and his Favour, by Faith in Jesus Christ, in a constant Holy Conformity of of Heart and Life unto his Holy Will, all the days of our Lives. And,

Secondly, That *we fly from the Wrath to come*, that we *hide our selves*, Isa. 26. 20. From the Impending Judgments, e'er it be too late, by Unfeigned Repentance, Reformation and a speedy seeking of God for Pardon and Forgiveness, that his displeasure being re-

removed, then the effects of his Anger, and the approaching troubles may be removed also thereby, the cause.

Who be giveth Quietness, who then can make Trouble? And when he hideth his Face, who then can behold him, whether it be done against a Nation, or a man only?

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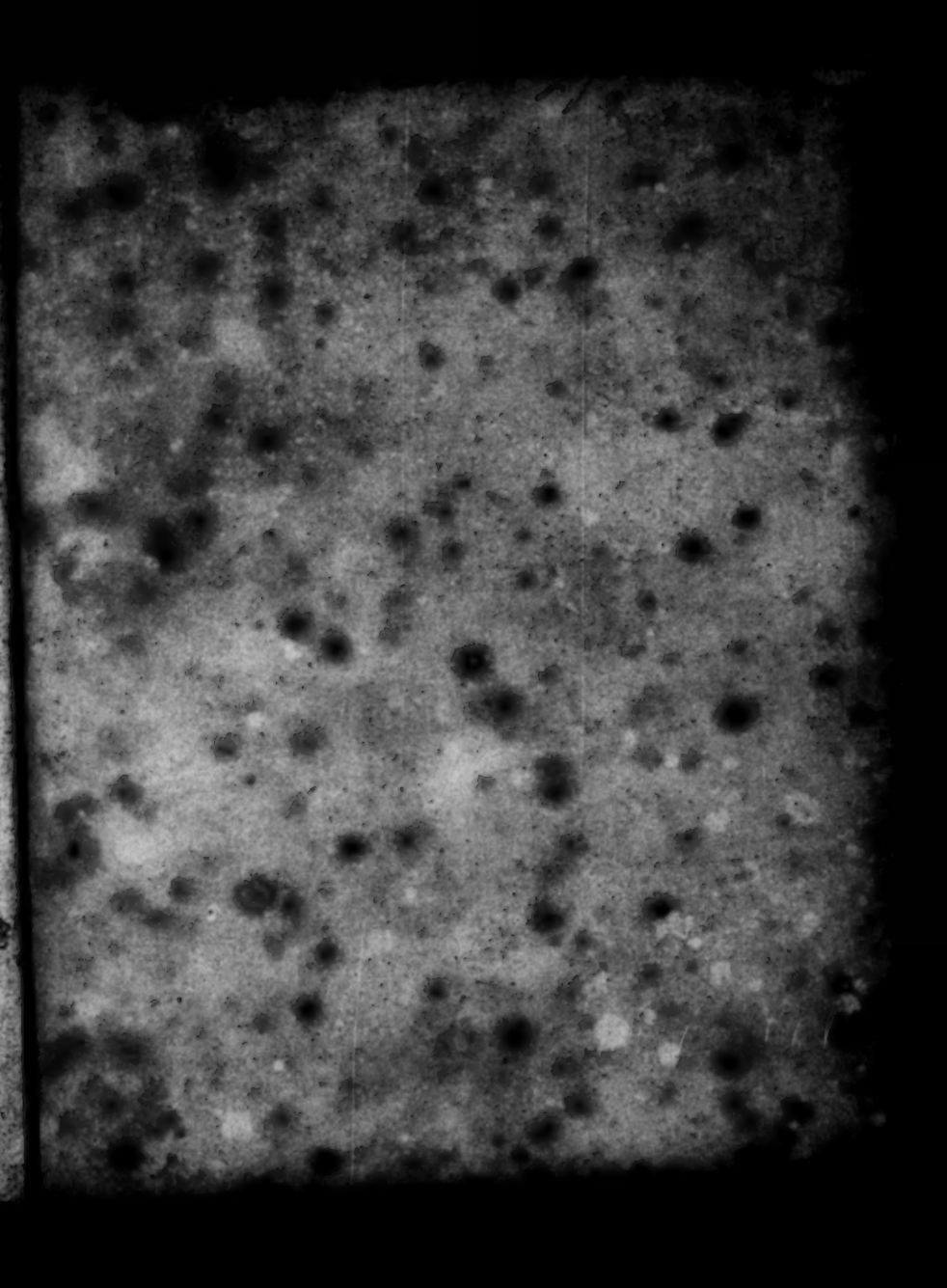
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